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Banishment.

The first mention made of banishment as a mode of punishment occurs in the annals of King Tā-jong (太宗) of Silla in the year 654 A. D. We are told that there were many criminals, some of whom were beaten, others killed, while others still were flayed alive. The king, beholding this, remarked that it would be better to send such people far away where they could not get back. So far as we know this was the beginning of banishment in Korea. We notice that it occurred at the very time when Korea was beginning to absorb so many new ideas from China and there can be little doubt that this is one, for banishment had already existed in the Chinese penal code for a long time.

Hyo-so (孝昭) came to the throne of Silla in 690 and in his tenth year we read that a bad prefect was banished to a distant island. This is the first specific case of banishment mentioned in Korean history. At that time the word *kwihyang* was not in use. It was invented later during the days of the Koryŭ dynasty. The Silla government adopted the straight Chinese term *Yu*, (流), "banishment." It is probable that at first this form of punishment was little used. It was common to kill thieves and such like felons but when an official offended he was sometimes sent away. At first probably it was only people of the higher class that were banished. All others were dealt with in a summary manner. It was an evidence that Korea was gradually emerging from a semi-savage state to a semi-civilized one and that human life was

beginning to be considered of more account. The custom of banishment to an island was not copied from China, for in the latter there were few islands, and offenders were sent far into the interior to the border of the country. The Koreans adopted the policy of banishing to islands because there the offender would be more secure.

We have no record of banishment being adopted either by Pāk-che or Koguryū as a mode of punishment, although both these States were influenced more or less by China. They were both of a lower stage of social life than Silla and it is not surprising that they did not adopt this more humane punishment, for they soon were overcome and merged into Silla.

Silla fell in 918 and the Koryū dynasty began, with its seat at Sōngdo. This power doubtless adopted the criminal code of Silla in large measure and yet we read of no banishment as punishment for crime or misdemeanor until the time of King Hyōn-jong (顯宗), a century after the establishment of the dynasty. In his seventh year, 1018 A.D., an official who became obnoxious was sent back to his native town. This, as we have said, was called *Yu* (流) and at that time consisted in merely rustivating the official for a time by sending him to the town where his family originated. Again in the third year of King Tūk-joung (德宗) 1035 A.D., a murderer was banished to a distant, uninhabited island. This was another, and severer, form of banishment and was called *Ch'an* (竄) "Rat-hole." A man condemned to this form of banishment could not hope to see his home again for a dozen or fifteen years, if at all.

In China there was a form of banishment called *Chūk* (適) and they called the place of banishment *Chūk-so* (適所) or "Place of Banishment." When a man was only retired to his native place it was called *Pang-Kwi Chūn-li* (放歸田里) meaning to send away to one's native fields. In Koryū times the term *Chūk-so* was changed to *Pa-so* (配所). They also changed the *Pang-Kwi Chūn-li* to *Pang-chūk hyang-yi* (放逐鄉里) or "Drive away to native place." From these two phrases the Koryū people selected the two characters *Kwi* (歸) and *hyang* (鄉) and so evolved the word *Kwi-hyang* which is the generic term for all kinds of banishment. It means "Send to

one's own country place." At the same time among officials the term *Chong-ba* (定配) also prevailed meaning "Designated Place."

In more recent times a milder form of banishment has been introduced under the name of *To* (徙) or "Removal." This is a light form of punishment lasting only three years at most.

It is now necessary to take up these four forms of banishment, called respectively *To*, *Yu*, *Ch'an* and *Ch'i*, and describe them more particularly. These four forms were in vogue up to the year 1895 but since that time there have been modifications which will be mentioned later.

(I). That form of banishment known as *To* (徙) or "Removal" was the *insulting* grade and was intended to shame the culprit rather than to inflict upon him any severe punishment. However, as we shall see, it was not a pleasant experience. A man condemned to this form of penalty would be forced to do a menial's work unless the authorities took pity on him and sent him away to his ancestral place. The term was for twelve, eighteen, twenty-four, thirty or thirty-six months, according to the gravity of his misdemeanor. The man to be banished for one year was given sixty blows on the shin-bones, with a club, and then sent away to serve his sentence. The following were among the misdemeanors which were punished by one year's banishment. Marrying a woman who was in mourning; refusal to put on mourning for a dead parent; breaking two teeth or dislocating two fingers in a quarrel; striking a low official; striking one's master who is in mourning; a concubine who strikes her paramour or his wife; insulting one's uncle or aunt; insulting one's mother's parents; the rape of a widow; illicit commerce with married females at an official place; fornication on the part of a mourner; giving prisoners any kind of metal; giving false returns of population; giving false returns of the ages of not less than six village elders; receiving money in lieu of revenue rice; non-attendance of guards at government houses; lending more than ten bags of government rice; tardiness on the part of government gate-keepers; cutting ten trees on government forest reserve; palming off a slave as a palace woman instead of daughter; killing a slave without first notifying the author-

ities; foretelling misfortune or disaster for the kingdom. There were many more misdemeanors punished by one year's banishment but these are the typical ones.

The man to be banished for one and a half years was given seventy blows on the shins before being sent. This penalty was exacted for killing a horse or an ox; stealing a donkey and killing it; opening a relative's grave; striking a prince who was in mourning; striking a magistrate on the part of an *ajün*; knocking two teeth out of a small official; striking the guest of one's master; striking, by a concubine, of the brother or sister of her paramour; striking one's stepfather;

A man banished for two years received eighty blows on the shins before starting. The misdemeanors so punished were, disobeying one's father; losing a valuable family document; buying a runaway slave; hiding or using an escaped slave; loading private goods on government carrier; deceiving another man's slave and taking her for one's concubine; selling a sister, niece, grand-daughter, concubine, daughter-in-law or grand-daughter-in-law as a slave; digging into the ancestral grave of a boy mourner, so as to expose the corpse; throwing a corpse into the water; burning a buried body while trying to smoke a fox out of his hole; making an injurious fetich or charm; making peace with the murderer of a high relative; cutting an important cord in a man's body; destroying a man's two eyes; frightening a woman into miscarriage; stabbing in a quarrel; various forms of assault and battery; incorrigible quarrelsomeness fomenting discord between brothers (by concubine); insulting a master's father or other near relative (by slave); building a fire in a royal grave enclosure; arson of a government granary; tampering with government revenue; changing dates on documents.

The man to be banished for two years and a half received ninety blows on the shins before starting. The crimes punished by this term of banishment were, forging a royal seal; destroying or losing a government deed or receipt; making a slave of a run-away son or daughter; digging up and stealing a corpse; aggravated cases of lesser crimes mentioned in the former lists.

A hundred blows were inflicted on the man banished for three years. His crime was one or other of the following:— Attempting to secure official rank out of the proper order;

learning by stealth the contents of the report of a border guard; showing military seal; leaving one paramour for another (by concubine); stealing salt; charging more than market price for government grain; stealing the king's tea; tearing down another's tablet house; wearing the semblance of a dragon or a stork on one's clothes; lending a government horse, chair or vehicle; misdirecting a man on the road; failure to report a traitor; concealing in the house a book on divination; stealing lumber from a government building; running away with key to a government gate or store-house; stealing wood from a royal grave; petty theft by day; stealing ox or horse to kill; theft at a fire or other accident; attempt at murder; destroying one hand or foot; killing a concubine; making imitation of gold or silver; forgery of border guard's seal; pretending to be an official; arrest without authority; burning one's own house; condemning an innocent man; condemning pregnant woman to beating, with resultant miscarriage; tampering with irrigation ditches and embankments; beating beyond the limit of the law; taking contraband goods to Peking with the annual tribute; cheating in examination; dropping thirty houses or a single young man from a census report; lying about the movements of magistrates; lying about amount of grain in a government store-house; pretending to be a tax collector; substituting poor material for good in annual tribute to China; cutting wood on the mountain where the *placentae* of royal births are buried; injuring the bell at Chong-uo; loss of credentials by royal courier; failure to examine credentials of government courier; miscount of soldiers; substitution of coolies for soldiers at time of review; assumption of punitive power; giving Korean news in Peking at the time of the annual embassy; burying a corpse within ten *li* of Seoul; cutting a tree within ten *li* of Seoul; slaughtering beef at any but a licensed butcher's place.

This by no means completes the list but the typical kinds are here given. The code here copied was in vogue two and a half centuries ago but it is probable that many parts of it fell into desuetude a century or so ago. At the same time, it was nominally the letter of the law down to recent times. How faithfully the government adhered to the letter, however, is another matter. At first the *T'ò* consisted in sending the man

to his ancestral village to stay the specified time, a mere suspension of office without particular hardship. As the dynasty advanced, this was changed and the man so condemned was sent to some place near Seoul such as Kang-wha, Su-wun, Wun-ju, Wha-yang or Yang-ju. The culprit was always accompanied by a keeper and if he had money he could go by chair, or on a horse as he preferred. He was subject to no ridicule from the common people. In his place of banishment his family could not reside, but they could come and see him as often as they wished. All necessary expenses were defrayed by the government but not in a way that a gentleman could endure without great hardship. There were regular government houses in these various places of banishment, kept by government employees who were called "Banishment-house master." It was an extremely degrading occupation in Korean eyes. As for government banishment houses, each district in the country is supposed to have one so that to whatever place the man is condemned to go he will there find accommodation!

II. The second form of banishment is called *Yu* (鄕) and is of a far graver nature than the *To*. It is divided into three grades, the 2,000 *li* grade, the 2,500 *li* grade and the 3,000 *li* grade. In each of these the number of blows administered was 100.

(1). The man condemned to the 2,000 *li* banishment was supposed to remain in banishment ten years. Among the crimes punished thus were, assaulting a royal envoy; assaulting a superior officer (by soldiers); assaulting a mourner with intent to kill; striking a parent or near relative older than one's self; killing a younger brother, sister, niece, nephew or grandson without good cause; disclosing government secrets; aggravated cases of lesser crimes already mentioned.

(2) If condemned to 2,500 *li* banishment the term was uniformly fifteen years. There is no place in Korea 2,500 *li* from Seoul, so the culprit was sent by a roundabout way which made the journey 2,500 *li*. But few crimes are mentioned as punishable by this term, but among them are burning the coffin of a high official when smoking out a fox or badger; assaulting a prince in mourning; assaulting and severely injuring a country magistrate.

(3). The 3,000 *li* sentence was for life in the first instance but before long was modified; but it was never less than fifteen years. Destroying a government seal; cheating a man by incantation; climbing the city wall; selling medicine which was claimed to be a panacea; theft with assault; selling poison knowing it would be used to commit murder—these were some of the crimes to be punished by 3000 *li* banishment.

(To be continued).

A Tiger Hunter's Revenge.

Sung-yangi was a small school boy in the far north of Korea in the town of Kang-gye some three centuries ago; but though he was a diligent student his school life did not run smoothly. The boys were always teasing him because he had no father. One would say in a stage whisper, "Aha, he has no father. Perhaps he never had one." Another would say, "Perhaps he has run away." Another still would drop dark hints about a possible crime.

At last it became unendurable and the little fellow went home to his mother and announced that he was going to commit suicide. He went and found the family butcher-knife and said he was going to let out his life with it. His mother sprang toward him and caught him by the wrist.

"What do you mean? Why are you trying to take your life?" The boy then told her the intudes that his mates had been putting out, but his mother stopped him and said:

"I will tell you all about your father. He was a mighty hunter. His fame spread all over northern Korea. At a hundred paces he could hit with his arrow any one of the prongs of a spear. His fate was a sad one and I have never told it to you, but now you shall hear. One day he went away to hunt as usual but he did not return. I waited month after month but he never came. At last a wood gatherer came bringing a torn and blood-stained garment which I recognized as your fathers'. Then I knew that a tiger had eaten him. Four months after he disappeared you were born and I

decided that I would not tell you of your father's fate till you were old enough to seek revenge for it, but now you are only nine years old and I have had to tell you." The child stood still with a scowl on his face for a minute and then turned and walked away. The school saw him no more but he secured a bow and some arrows and every day he would go into the woods and practice from dawn till dark. This he kept up till his seventeenth year when he had surpassed even his father in his skill at archery. He could hit a spot an inch in diameter at a hundred and twenty paces. He was already full grown.

One morning he announced to his mother that he was going to set out to seek revenge for his father's untimely death. He sped away through the forests till he had left all habitations far behind. He was in the midst of the pathless primeval forests of northern P'ŭng-an Province.

As he was forcing his way through the thick underbrush he came upon a little hut where he found a very old man. They were both about equally surprised but when he told his errand the old man praised him highly and said:

"I have had eight sons. Seven of them grew to be so strong that they could toss huge stones about as you would toss jujubes, but the tigers killed every one of them and I have only my youngest son left. If you are going to fight the tigers I will give you four things to help you, namely a medicine, a treasure, a strategem and a helper." So saying he drew out a stout box and produced some mountain ginseng which will sustain life for months, as every one knows. Next he produced a *pisu*. Now a *pisu* is a kuife so well tempered and so keen that all you have to do is to shake it at a man and he will be cut all to pieces without its ever touching his body. Then he brought out a black garment that would cover the whole body, excepting the eyes, and would make a person invisible—all but the eyes. For the fourth gift the old man led out his only remaining son and said that he should go as the helper of the young hunter.

Sung-yaugi thanked the old man profusely and the next morning early the two young fellows started out on the quest for a double revenge—one for his father and the other for his seven brothers.

They plunged into the woods again and after two days tramp approached the place which was reported to be the home of the tigers, the central citadel from which they went forth to harry the country-side. As they approached this rugged spot they moved very cautiously and before crossing the summit of a ridge they would crawl to the top and take a careful look over before showing themselves. As they were thus engaged, on the third day out, they peeped over the summit of a rocky ledge and to their surprise saw a beautiful house nestled in the valley between two hills. They lay very still and watched an hour or more and at last saw a Buddhist nun emerge from the building and make her way toward a spring of water at the rear. The moment they saw her the young hunter's suspicions were aroused. What meant this beautiful house here in the midst of this forest? And besides, the old man had told him that tigers did not always go about in tiger's skins but often assumed the appearance of a Buddhist monk. So he told his companion to lie in the bushes with his hand on the bowstring and when he should hear the tinkling of the little bell he should shoot. This bell was one that Sung-yangi wore at his belt for this very purpose. Then the young fellow stalked boldly out and accosted the old woman. She was somewhat terrified at his sudden appearance but as soon as she regained her composure she begged him to give her some tinder with which to light a fire, as her's was all gone. He gave her a little and she hurried home with it but soon returned saying she had used it but the fire would not burn and she begged for a little more. The boy gave it but again she came and asked for more. This was what he had been waiting for. He knew that if he lost his tinder and could not start a fire he would starve in the woods and he saw that the old nun was trying to get all his away.

Suddenly his hand went to his belt, the little bell tinkled, and an arrow came whizzing from the bushes and struck the nun in the side. Instantly her form changed to that of an enormous tiger and with a roar that made the very mountains tremble she rose on her hind feet and made a spring at Sung-yangi; but he was ready for her and while she was in mid-air an arrow from his bow sped true to its mark and pierced her heart.

This done, Sung-yangi donned the black suit which made him invisible and entered the gateway of the beautiful house. There he found five old mouks looking about in a dazed way and wondering what was the cause of the terrific roar they had first heard; and to add to their dismay they saw a pair of eyes, as it were in mid air, glaring at them. This pair of glittering eyes circled round them about six feet from the ground and gave them what is commonly known as the "creeps."

But they did not remain long in doubt, for soon arrows began to fly from some invisible source and as each of them found its mark a monk leaped in the air and fell to earth—a beautiful striped tiger. Sung-yangi thereupon doffed his magic garments, called in his companion and together they searched the buildings thoroughly to discover whether their revenge was complete or whether some of their enemies were in hiding. As they were passing through the kitchen they met a young woman who appeared to be a domestic servant but they were most astonished to find her in such a place, for even if the dwellers in the house had been respectable people it would have been no place for her. However, she offered no explanation but simply invited them to be seated in the reception room until she could finish preparing them some food. This seemed a reasonable proposition and in a little while she came in with two bowls of some kind of soup. The smell was very appetizing but when Sung-yangi looked in his bowl he saw a piece of skin with what looked like a piece of human hair attached. He turned to the young woman and demanded what it meant. She bowed low and in a faltering voice confessed that they had nothing in the place but human flesh for food. She then pointed to the rafters where hung thousands of little wooden tags with names written on them.

"There" she said "you see the name-tags* or *ho-pǎ* of all the people that the tigers living here have slain and eaten. They always preserve the tags as memoranda of the events and for purposes of reference."

Sung-yangi looked upon the horrid mementoes and shud-

*Every male citizen is obliged by law to carry on his person a wooden tag with his name and place of residence for purposes of identification.

dered but he forced himself to examine them carefully and before long he came upon one that made him utter an exclamation of grief and horror. It was the name tag of his own father. So he knew that he had come to the right place to secure his revenge. When his companion saw this he also searched through the tags and found the names of all his murdered brothers.

That night both the young men had dreams. Sung-yangi was visited by the shade of his father who praised him for his perseverance and bravery and placed in his hands a map and a sealed letter telling him that the former was a map that would show him the best and shortest way out of the forest and that the second was not to be opened till he arrived at his home. The other dream showed the boy his seven brothers who came and gave him a letter to be opened only in his father's presence. Sung-yangi's father also told him that the young woman had been sent by himself to enable them to find the name-tags and thus the evidence that their revenge was complete.

In the morning the proof of the genuineness of the dreams lay there on the floor in the shape of two letters and a map. The young woman was no-where to be found. With his wonderful knife Sung-yangi flayed the dead tigers in a trice and together the two boys made their way out of the forest. Both the letters advised the young men to give up hunting as an occupation.

In after years Sung-yangi, whose full name was Yi Sung-yang, was so unfortunate as to kill a man accidentally (in a fight!) and had to run away to China; but this proved in a double sense to be for his country's good, for there he became the father of the famous Yi Yŭ-song who was the Chinese general that led the forces of that country when they came to help the Koreans drive out the Japanese invaders in 1593.

Korean Relations with Japan.

SPECIAL ENVOYS.

There were also what were called Special Envoys who brought their letters not to the king but to the *Chameui* of the Department of Ceremonies. This special Envoy came with three boats that were commanded by an admiral. Each boat had its captain, its overseer of goods for exchange, its overseer of goods for barter; and the Envoy had a suite of seven men. There were forty sailors and thirty men to procure wood and water. They were allowed to stay in Fusan 111 days and for their sustenance they received in all 169 bags of rice and flour, 86 bags of beans and 451 bags for wine and side-dishes. The goods they brought were similar to those brought by regular envoys but they kept imposing on the government by bringing more and more each year until a climax was reached in the year 1495 when King Sŭng-jong refused to take their goods; and for seven or eight years no envoys came. But in 1502 Chu-ban (周般) came with another envoy and asked that trade relations be resumed. Three years later two more came but did not succeed in their design. In 1511 a Japanese raid occurred on the southern coast and an envoy shortly after arrived, named Pung-jung (朋中), who came and pressed for the resumption of trade. Consent was given and again the Japanese began to abuse the privilege. This the government winked at for a time but finally the Japanese invasion of 1592 closed the door and the government received no more envoys from the Shogun. After the invasion relations were resumed with the daimyo of Tsushima. The rules governing this new trade were strictly laid down and the Japanese who brought the goods were called "The Bearers of the Gift to the Government." These goods were sent to a lower officer and not to the king direct. In 1633 the daimyo P'yung Eui-sung (平義成) *Trirano Yoshinari*, found fault with his second for sending the gifts to anyone but the king. He tried to send the next year direct to the king but found that the government would not receive the goods; but afterwards it consented and the formalities were the same as those of the regular envoys.

THE OTHER SPECIAL ENVOYS.

The treatment of the second, third and fourth special envoys was practically the same as that of the first except that a little less variety of food was given.

STOPPING THE FIVE BOATS.

Under various kings of this dynasty during its first two hundred years Japanese subjects occasionally received official position, at least in name, from the Korean government. The invasion of course put a stop to this, but after the war Prince Kwang-hā decided that five of these men might come each year and present their compliments to the government. The first was Kong-deung Yong-jūng (工藤永正) Kudo Nagamasa. After they died the daimyo of Tsushima wanted to continue sending others in their places with goods. This was granted but there was no ceremony accorded the envoy nor were any complimentary goods sent back. The goods these envoys brought were 1000 lbs of black pepper as a gift to the government and 1000 lbs of copper and 600 lbs of lead for barter. This continued until the days of King Sun-jo early in the the 19th century when everything of the kind was stopped. In exchange for the metal here mentioned the Koreans gave ginseng, paper, grain, falcons and a large number of lesser things.

The yearly envoys were bringing 27900 lbs of copper but when the five boats were cut off 1000 lbs of this was remitted. Of 15613 lbs of lead 600 lbs were remitted. But in 1828 this metal was all struck from the list and the Japanese brought money instead, but with this money they also brought 4100 lbs of black pepper, 1400 lbs of alum, 8 lbs of vermillion, 800 sheets of fancy paper, one gilt screen, one copper wash basin, one cloisonne jar, one copper brazier, one looking glass.

In exchange for this they received 31 lbs of ginseng, 12 tiger skins, 16 leopard skins, 47 pieces of white grass cloth, 30 pieces of white silk, 30 pieces of linen, 60 pieces of cotton, 445 weasel hair brushes, 445 bars of ink, 64 oil paper canopies, 56 pairs of falcons, 220 sheets of umbrella paper; also walnuts,

pine-nuts, chestnuts, oil, mats, paper, fans, knives, brushes, combs, honey, lentils, tiger flesh, tiger galls, dogs, etc. etc.

[At this point are given many minor details that are of comparatively little moment and will therefore be omitted, but in this connection there is given a list of goods with the price of each in Korean rice, which is of great value as showing the relative value of Korean commodities three centuries ago. This we append below. *Ed. K. R.*]

LIST OF KOREAN ARTICLES WITH VALUES IN KOREAN RICE.

Gluten Rice	1 peck =	Korean rice	1½ peck
Buckwheat	1 " =	" "	1 "
Pulse	1 " =	" "	1 "
Lentils	1 " =	" "	1½ "
Wheat Flour	1 " =	" "	1 "
Bean Flour	1 " =	" "	3-5 "
Honey	1 " =	" "	20 "
Sesamum oil	1 " =	" "	20 "
Linseed oil	1 " =	" "	17 "
Salt	1 " =	" "	3-10 "
Hazel-nuts	1 " =	" "	2 "
Jujubes	1 " =	" "	2 "
Dried Chestnuts	1 " =	" "	3 "
Pine-nuts	1 " =	" "	1 "
Yeast	1 " =	" "	1 "
Walnuts	1 " =	" "	1 "
Mustard	1 " =	" "	5 "
Mushrooms	1 " =	" "	4 "
Ginger	1 " =	" "	5 "
Dried persimmons	100 pieces =	" "	1½ "
Chestnuts	1 peck =	" "	1½ "
Persimmons	1 piece =	" "	2-25 "
Pears	1 " =	" "	1-20 "
Dried beef	10 lb. =	" "	3 "
Dried pheasant	1 piece =	" "	1½ "
Live hen	1 " =	" "	7-10 "
Egg	1 " =	" "	1-20 "
Cod-fish	1 " =	" "	7-10 "
Sole	1 " =	" "	½ "

Dried shell fish	100 pieces =	Korean rice	6-10 peck
Herring	20 ,, =	,,	1/2 ,,
Dried fish	10 ,, =	,,	1/2 ,,
Cuttle fish	1 ,, =	,,	1/2 ,,
Beche-du-mer	1 peck =	,,	3 ,,
Straw bag	1 piece =	,,	5 ,,
Straw	1 bundle =	,,	2 ,,
Bamboo	1 piece =	,,	1/2 ,,
Figured mat	1 ,, =	,,	5 2-5 ,,
Ink	1 stick =	,,	2.5 ,,
Mat Sail	1 piece =	,,	1 3-10,,
Umbrella paper	20 ,, =	,,	9 ,,
Prepared Hemp	1 lb. =	,,	2 ,,
Raw Hemp	1 ,, =	,,	3.5 ,,
Long nails	1 piece =	,,	2 1/2 ,,
Small ,,	1 ,, =	,,	2 ,,
Plank	1 ,, =	,,	13 ,,

VALUE OF JAPANESE GOODS.

Each envoy used to bring private goods for sale as well as the regular government goods. At first these were sold at a sort of market or fair held at Fusan, but as they continued to bring more and more and found they could not dispose of it all it made them angry and trouble ensued. In order to quiet this the government took these goods off the hands of the Japanese. At first it was customary for the respective commissioners to weigh the copper and lead and other things which the Japanese brought, but as the latter imposed on Korea by insisting on bringing more than the legal amount the prefect of Tong-nā named Yi Ch'ang-juug, in 1614, complained emphatically to the king and the amount to be brought was strictly determined upon. In 1636 the number of boats to come from Japan was curtailed by the Korean government; the 1st, 2nd and 3rd special envoys were told to come together and the regular boats from the 5th to the 17th were compelled to unite in a single expedition, and the exact measurements and prices of the Japanese goods were decided upon as follows, the medium of exchange being not money but Korean cotton cloth:

LIST OF PRICES OF JAPANESE GOODS.

Copper	26900 lbs =	Cotton goods	30026 pieces
Lead	15013 " =	"	16140 "
Pepper	3100 " =	"	3100 "
Alum	1400 " =	"	132 "
Dye wood	5745 " =		
Vermillion	8 " =	"	128 "
Decorated bowls	10 pieces =	"	2 "
Red braziers	1 " =	"	1 "
Figured paper	300 sheets =	"	7½ "
Small gilt screen	2 piece =	"	5 "
Copper wash bowl	1 " =	"	3 "
Looking-glass	1 " =	"	2 "

The cotton referred to here was eighty thread goods. That is, the warp was of eighty threads, and this determined the fineness of the quality. Each piece was forty yards long — (a yard being twenty English inches). At each end a blue thread was interwoven. Each country district was supposed to furnish its quota of cotton goods but little by little the quality of goods deteriorated from eighty threads to fifty and each piece was only thirty-five yards long. For this reason the Japanese complained loudly. Finally about 1630 the Japanese refused to take any more of it and obtained money instead, with which they bought other kinds of goods. In 1758 the Magistrate of Tong-nā, out of a total of 3500 pieces, received 2000 in the form of money at the rate of 230 cash (兩) a piece. This was much more acceptable to the country people. Out of the money received in lieu of each piece, thirty cash were set aside for the entertainment of the Japanese, and the 200 cash were given to the Korean merchants who bought ginseng and gave it to the Japanese in exchange and received receipts therefor according to agreement. There was a general settling up of accounts on the last day of each year.

In 1773 the people who had the business in hand asked the government to give 2500 pieces extra for incidentals. This was done. The next year they again asked for more and

so the government gave 7,500 pieces. This pleased the Japanese who were very anxious to trade owing to a great scarcity on the islands of Tsushima.

In 1791 the Japanese wanted to buy 5,000 pieces of the old time good cotton. The government gave permission but five years later stopped it. Two years later still it was again permitted.

In 1,807 the price of ginseng soared so high that the Koreans could not fill their contracts made with the Japanese, and considerable trouble resulted. The Japanese asked to be allowed to substitute silver for the 15,613 lbs. 8 oz. of lead which they customarily brought, and in 1,750 King Yong-jong permitted it and 1,561 oz. were received, (showing that the ratio of silver to lead was one to one hundred and sixty.) But the Japanese silver gave out and they then substituted sixty-five *ch'ing* of copper which made about 8,000 pounds. This copper the Koreans used in making cash.

Odds and Ends.

A Square Meal.

Apropos of the present monetary troubles in Korea due to the depreciation of the coinage or rather depreciation of the people's confidence in the coinage and the series of attempts that have been made during the past thirty years to secure a successful monetary system, the following allegory, told by a Korean wag is somewhat timely.

A man once ate some beef and contracted indigestion therefrom. The doctor told him that as rats ate beef he had better eat a rat and that would settle the matter. The man obeyed orders but when the beef stopped troubling him the rat lay heavy on his stomach. He returned to the doctor who scratched his head and said, "Well, cats eat rats, so you had better eat a cat." The poor man obeyed and ate, but after the rat was disposed of the cat made trouble in his vitals. The doctor was again consulted. "Strange case," he murmured and took off his glasses and wiped them. The poor victim looked at the bags of medicine hanging about the room and wondered

sadly if none of them would cure him. "Well," said the doctor at length, "wild-cats eat common cats," and he glanced furtively at his suffering patient. The latter groaned. "Must I eat a wild-cat then?" "Not if you don't want to," said the Aesculapian sharp, "but I advise it strongly." The emaciated fellow turned away and went in search of a wild-cat. Four days later he came back worse than ever and to the doctor's question replied, "Yes the cat is gone but, Oh, the wildcat!" "H'm, a very persistent case: but I am bound to cure you. Now tigers, you know—" but the man was gone, fled, evaded; this was one too many. The doctor smiled grimly and went to work preparing some bear's gall for another patient. A month went by when one morning a mere skeleton of a man crept to the doctor's door, and gently cleared his throat. "Well, what is it?" said the doctor, "I ate the tiger but he is worse than wildcat." The doctor had hoped that he would not see this particular patient again and he was rather annoyed at his persistence. "Well you know what kills tigers, don't you?" The man gazed in blank amazement and exclaimed, "Hunters are the only things that kill tigers." "Well eat one then," and the doctor smiled blandly at him. The man began to think he had been trifled with. He had gone through a pretty stiff menu and all for nothing apparently. "And what will I do if the hunter makes trouble in my gastric regions?" "Send a soldier after him." Thereupon the doctor's perfidy stood revealed; the victim raged. "What, when I have been trying to secure peace on my inside you tell me to send a soldier after the hunter and raise a free fight in my alimentary canal! I object, I refuse, I—I deprecate!" and he went down the street waving his fists in the air and telling more mean things about doctors than you could glean from the back files of any comic paper in America.

**Lying Bull
Mountain.**

The hill immediately to the east of the Foreign Cemetery at Yang-wha-chin is called Wa-u-san or Lying Bull Mountain because it is supposed to resemble a bull in a recumbent attitude. Directly behind Mo-wha-gwan near the Independence Arch is a high hill whose top is said to resemble a bull's pack saddle. The reclining bull at Yang-wha-chin is supposed to have shaken off his saddle here, and half way between these two places there

is a bridge called Kul-le-pang Tari or originally Kul-le-pūt Tari or "Bridge of the Shaken off Halter." It is here that the bull is supposed to have shaken off his halter. A well known Korean now living in Japan is supposed to have been overtaken by misfortune because he dug his father's grave right on the brow of the Sleeping Bull.

**"Mountain
Dew"**

It is well known that King Yong-jong who reigned for fifty-three years, 1724-1777, was an ardent prohibitionist, going so far, at one time, as to order the execution of a minister for indulging in the flowing bowl. One day a prefect was passing through a village, in the streets of which some pigs were disporting themselves. Suddenly the prefect ordered his bearers to put him down and calling to one of the by-standers he singled out one of the pigs and demanded "Whose pig is that?" the man answered "That is old Hong Kyu-han's pig, your excellency." "Which is his house?" "This way, if it please you." The prefect entered and demanded why they were breaking the law of the land by making wine. The young woman in charge fell down and confessed that she had made it for her aged father-in-law who had just passed his sixtieth year, the natural bound of life. The old man was executed and the woman reprimanded. But how did the prefect know? Some one asked him and he smiled and said, "I saw some *chigami* on the pig's nose and I knew someone had been making wine." *Chigami* means, by interpretation, the refuse of the grain used in making wine.

Editorial Comment.

In the news of this month we see the sequel of the attempt to bring to justice the Korean Roman Catholic adherents who committed such outrages in Whang-hǎ Province last Winter and Spring. Five men have been put in the chain-gang and eleven have been whipped. This is the punishment meted out for homicide, grand-larceny, house-breaking, assault, illegal arrest and a few other crimes! And yet it cannot be said that the Christian people of Whang-hǎ Province would

wish that full punishment be administered to these men. The fight has been won and judgment against a part, at least, of the criminals has been secured. The lawless element in Whang-hã has been taught a lesson that it will not soon forget; and if it does forget, the people who have obtained one judgment against the criminals will not be slow to take steps to obtain another.

The shocking news of the murder of the Korean refugee in Japan, who was implicated in the murder of the Queen cannot be called a surprise, exactly. Whatever the feelings of the Korean people may have been previous to that tragedy the murder of the Queen filled them with horror, and rightly so. And that there should have been those who would not rest until the crime had been avenged is not to be wondered at. The crime was a political one, we suppose, and therefore it may be that Japan could not choose but give the man asylum but it is a pity that Japan, the best friend that Korea has, should have been obliged to give him asylum, for this naturally intensified the national prejudice. This man's assassination, in turn, is a political crime without doubt, and it seems reasonable to suppose that the Japanese Government will look upon it as such and give judgment accordingly.

This whole matter of asylum as between Korea and Japan is a very delicate one. Japan is so accessible to Korea that the Korean Government has always felt that there is constant danger of sedition being fomented with its headquarters in Japan. Of course Japan's policy in Korea is and always has been to counteract by every means the traditional prejudice of the Korean people against her and we have often wondered why the Japanese Government has not obliged all political fugitives from Korea to "move on" and thus clear her from the probably unjust suspicion of harboring them for some ulterior purpose.

It is encouraging to note that every part of the Korean executive has now come to a realization of the fact that something has got to be done to put her monetary system on a more secure foundation. The prime movers in the deterioration of the currency should have foreseen that the entire official

class would be the most severely hit by the fall in exchange, for whereas merchants and day laborers have doubled their prices the officials receive the same salary as heretofore. There can be no doubt that this fact is at the bottom of the unanimity with which all officialdom objugates and anathematizes the fickle nickel. Koreans are learning some of the laws of political economy in that hard school called experience and we trust that once and for all they will throw over-board the idea that a government can make a direct profit out of minting money, without paying it back, with Shylock interest, at a future day.

It is wonderful how a lie will live. A Cincinnati paper has now taken up the gossip about an American girl being the Empress of Korea. Some one asked us the other day if there was not some way to let the American papers know that this is false. Yes there are ways but it would be of no use. A short time ago one of the biggest New York daily papers was given proof that a statement they were going to print the following Sunday was false but they shrugged their shoulders and said "Someone has told us so, and in it goes." The particular statement referred to was that Prince Wi-wha was anxiously considering the question whether he would accept the crown of Korea or the hand of an American milliner. Every honest American must blush for shame that a leading paper in his native land can lend itself to such low buffoonery. It takes all kinds to make a world but we wish that the United States would not supply this kind. We notice, however, with some satisfaction, that the canard about Emily Brown and her imperial career first appeared not in an American paper but a European one.

News Calendar.

A son was born to Dr. and Mrs. Pokrovsky on the 5th instant.

The Young Men's Christian Association has secured temporary quarters at the center of the city near the Electric Company's building and is putting the place in repair as speedily as possible, hoping to begin

work as near the beginning of the new year as possible. About the middle of the month Mr. Gillett, the foreign Secretary, went to Shanghai to be married.

Hon. H. N. Allen the United States Minister and Mrs. Allen arrived from America on the 20th inst.

Rev. and Mrs. H. G. Whiting and daughter Harriet arrived in Seoul on the 24th to join the Presbyterian Mission, North. They will be stationed in Pyeng Yang.

The Kim families, descendants of the Kings of Silla, have appealed to the government to stop the encroachments of farmers and others upon the land at the bases of the royal graves of the Silla Kings at Kyong-ju. The Emperor has responded in the affirmative and the Kim tribe are actively engaged in raising the necessary funds to effect the restoration of the tomb in question.

On Thursday the 25th inst, American and Canadian citizens responded to a Thanksgiving proclamation issued by the executives of their respective governments and met in a Thanksgiving service at the usual meeting place of the Union Church. A generous offering was made in aid of the Home for Destitute Children. The address of the day was made by Mr. H. B. Hulbert.

Yi Keui-dong the official who was condemned to banishment for fifteen years for carrying explosives into the palace started for his place of banishment at the end of October but at the inn outside the South Gate where he stopped the first night he was robbed of all the clothes and money that he had prepared for the journey.

Near the end of October Mr. Hagiwara, Secretary of the Japanese Legation in Seoul, made a trip to the north of Korea by boat and entered the harbor of Yongamp'o but the Russians who have occupied the place refused to allow him to land. As soon as this fact was transmitted to Seoul the Japanese Minister inquired of the Russian Minister what the cause of the action might be. The reply was that as the whole matter of the Russian operations along the Yalu was in the hands of Gen. Alexieff the Russian Legation in Seoul knew nothing about the matter. The Japanese therefore made representations in the proper quarters and the Russian authorities said that it had been all a mistake. Thereupon Mr. Hagiwara again went to Yongamp'o and was received very courteously and shown all over the place. According to his report in regard to the supposed fortifications these turned out to be nothing but stables! At least they were not fortifications. It is quite evident that there is more behind this than the public is supposed to know, and it makes little difference what may be behind it so long as peace is preserved in the Far East.

Owing to the desperate fall in value of the Korean nickels their former chief advocate Yi Yong-ik was moved to memorialize the throne on the 23rd of October advising that the coinage of nickels be suspended except that those already in process of making be improved in quality and issued; that the workmen engaged in making nickels be set to making copper cents; that when the silver and gold is issued, which

has already been prepared, an issue of new nickels be made of a quality equal to the best; that men be sent to the Korean copper mines at Kapsan to bring bullion down to the capital to use in making copper cents. The Emperor assented and two officials have gone to the far north to bring down the bullion.

There is a curious custom in Korea called *Cha-ham* "Lending the Name." It consists in being made an official just for a day or two in Order to be able to tack that particular title to one's name forever after. Of course it costs something but there are plenty of men who have more money than titles and who are willing to make an exchange. There is one of the government departments which does not countenance this sort of thing.

The drop in exchange brought the intrinsic value of Korean copper cents above their exchange value and immediately Chinese began to buy them in right and left and send them to China. The result was that the copper cents went to a premium of 20 cents as compared with the nickels. It is said that the customs interfered with the export of copper and a number of Chinese failed to "connect."

Throughout the southern provinces the native cash has been holding its own as against the nickels and today a thousand *cash* is worth twice as much as a thousand cash in nickels.

The Japanese consul at Sŭng-jin went to the vicinity of the Tuman River to watch events in connection with the reported movements of Russian troops.

A Japanese timber merchant at Eui-ju treated a Korean colonel in a very impolite manner and in consequence the Korean soldiers caught him as he came out from the Korean barracks and handled him rather severely, but his injuries are not serious. Of course the Koreans will have to pay for their fun, as much as if the blame were all on their side.

A Korean soldier in Song-do about the last of October attacked and killed a Japanese who was attempting to steal ginseng and severely injured a Chinaman who was similarly engaged.

M. Collin de Plancy, for many years the French Minister in Seoul, left the country on the 2nd inst. It is not definitely known whether he will return to Korea, but the probability seems to be that he will not.

The young prince Yung-chin was for a few days afflicted with an eruption that frequently succeeds small-pox. This interfered with the celebration of Independence Day and His Majesty held no audience with the Foreign representatives and employees.

Arrangements have now been completed for the amalgamation of the Seoul-Cheumipo R. R. with the Seoul-Fusan R. R. The latter company is carrying out extensive levelling operations outside the South Gate, Seoul. It is evident that they intend to have very complete terminal facilities.

Yi Chi-yong was appointed Korean Minister to Japan about the end of October.

On the 4th inst. his Majesty, while eating some clams, bit upon a stone and broke a tooth that was already loose. The tooth was removed

and a new one fitted by Dr. Souers, the dentist, who fortunately happened to be in Seoul at the time. At first it was rumored that the Koreans responsible for the accident would be banished, but they were all pardoned.

Dr. Souers, an American dentist living in Tokyo, has lately been making a professional visit to Korea. He reports a very successful time and he left many people rejoicing in improved facilities for masticating Korean beef. There was a single case in which dissatisfaction was expressed but it is only fair to Dr. Souers to say that the criticism was apparently ill founded. A large number of people, including the Emperor, have been treated by him in a very acceptable manner. That His Majesty was satisfied is evinced by the fact that Dr. Souers received a check for Yen 1,000 in recognition of his services.

Following out the instructions of the Foreign Office Koreans have persistently cut down the Russian telegraph poles between Yongampo and Eui-ju but they have been promptly set up again each time. It is reported that for three days there was a very lively time along the line.

The prefect of Chin-nam not far from Masampo reports that a Japanese wants to build a Buddhist Monastery near that town. A quarrel has resulted because the prefect forbids it and the latter asks the central government to impress upon the Japanese authorities the fact that such an act is entirely beyond reason.

The new Belgian adviser to the Household Department has been transferred to the Home Department at a salary of Yen 500 *per mensem*.

On the 5th inst. the Japanese Minister sent a despatch to the Foreign Office asking how it is that Kim In-su, a native Korean who has become a Russian subject, has been made a general in the Korean army.

Kim Myong-su, who had done some heavy work in making yamen-runners in different districts disgorge some of their ill-gotten gains, was made prefect of Sun-ch'ün. He there began his good work on the yamen-runners but beat one of them so severely that he died from the effects of it. The victim's three sons armed themselves with knives, gained an entrance to the prefects quarter's by night and sent him on the same road their father had gone.

When the young prince was ill with a complaint that frequently follows after small-pox prayers were offered up at all the monasteries of the land, and twenty palace-women sought out the houses of *mudang* and *p'ansu* and had prayers said for the prince. The total cost was about 30,000 Korean dollars.

On the 6th inst. the Korean authorities promulgated the law that if any Korean was caught exchanging Korean money for Japanese yen the policeman who caught him would take all the money and the offender would be put in the Chain-gang.

The prefect of Sam-su on the upper Yalu says that last month thirty Chinese robbers came across the river and killed cattle and stole property belonging to Koreans. So he got together fifty tiger-hunters and chased the brigands away. Several of them were killed.

In South Ch'ung-ch'ung Province there are bands of robbers number-

ing from thirty to fifty levying upon the villages. In Hong-ju district they attacked a gentleman's house but the servants and neighbors rallied to the help of the family and drove the robbers away but in doing so the gentleman's younger brother and one of the slaves were killed.

At the end of October the Japanese population of Mokpo was found to be 1,379 including women and children.

The Korean who overthrew the Japanese Minister's jinriksha last summer has been put in the chain-gang for two years but his claim against the Japanese in Wonsan, who cheated him out of the salt, has been taken up by the government and a claim for 2,618 dollars has been entered at the Japanese legation.

Pak Yong-wha, Supreme Judge in Seoul, has been appointed Korean Minister to Belgium, where the Korean government proposes to establish a separate Legation.

Miu Yong-dou has resigned from the position of Minister to England and Kim Sung-kyu has been appointed in his place.

Yi Yong-sun has been appointed Minister to Italy where a new legation is to be established.

The Russians have taken 300 Chinese woodsmen into the Yalu timber region to fell timber.

Five soldiers of the Kang-wha Regiment have been apprehended for opium-smoking.

Miu Youg-chul has been made a Lieutenant General, at present the highest rank in the Korean army.

On the 14th inst. forty armed thieves raided a shop in A-o-ga outside the West Gate of Seoul, killed the shop-keeper and completely looted his place.

The Japanese in Chemulpo now number 6,383.

Korean passports for travel abroad are to be written in Chinese English and French hereafter according to a recent decision of the Foreign Office.

The native cabbage and turnips have been so dear this autumn that it is said that one third of the people of Seoul will have to go without *kimchi* this winter.

On November 25 appeared a History of the Present Dynasty in Korea, in Chinese; five volumes, 546 leaves, 1,092 pp. paper bound. It is printed in large clear type and brings the history of the dynasty down to the year 1896. This book was stereotyped by the Presbyterian Mission Press in Shanghai at the order of Prof H. B. Hulbert of Seoul. The author's name is not given but he was a man who has been intimately acquainted with all the main events that have happened in Seoul since the year 1876. Particular attention has been paid to the opening of Korea to foreign intercourse. As this is the first complete history of the present dynasty ever published it will probably be of special interest to Koreans. The edition is already disappearing rapidly. It is published at Yen 1.50 per set of five volumes.

The startling news reached Seoul on Nov. 26th that U Pöm-sun, a Korean refugee in Japan, who is believed to have aided in the assassina-

tion of the late Queen, was murdered by a Korean emissary on the 25th. Details of the event have not as yet reached Seoul.

Om Chuu-wŭn, the Chief of Police and other police officials gave each of the prisoners in Seoul twenty thousand cash to buy warm clothes for the winter. This was a pure gratuity and one that reflects great credit upon these gentlemen.

The Pyeng-yang Superintendent of Trade notifies the government that certain French gentlemen are planning to introduce the water of the Ta-doug River into the city and persist in it in spite of all his objections; and he asks that the government take the matter up promptly. We doubt if any French gentlemen are trying to put water-works in Pyeng-yang but if they would it would be a most laudable thing. The Superintendent of Trade had better second them in their plans rather than oppose them.

The Privy Council has memorialized the throne urging that a good currency be put in circulation so as to prevent the distressing fluctuation in value.

Over a mile of Japanese telegraph line was stolen outside the South Gate on the night of the 10th inst.

About the 20th inst as Dr. O. R. Avison and Mr. Gordon were inspecting buildings outside the South Gate they interrupted a Chinese carpenter in the act of murdering a Korean boy. The boy was on the ground and the infuriated Chinaman was beating him heavily with the head of an ax, in the back and groin. The boy was nearly dead. These gentlemen seized the Chinaman, disarmed and bound him and while Dr. Avison attended to the wounded boy Mr. Gordon marched the Chinaman off and delivered him over to the police. We trust an example will be made of this man. It is about time that outsiders learn that a Korean life is worth as much as any other.

Fifteen of the Roman Catholic adherents in Whanghai Province, who were arrested and brought to Seoul for trial, have been tried. Chang Sa-ho, Kim Hyŭng-nam, Pak Chi-wau and Kang In-bo have been condemned to 100 blows and three years in the chain-gang; Cho Pyŭng-gil has been condemned to seventy blows and a year and a half in the chain-gang. No Haug-mim, Pak-whan, Kim Pyŭng-ho, An T'ă-jun, Kim Chŭng-sam, Cho Pyŭng-hyŭn, Ch'a Wŭn-yu, Chu Yang-jo and Pak Chiu-yang have been condemned to receive from eighty to one hundred blows.

Early in November a Korean soldier in Song-do found two Chinamen and a Japanese in a house surreptitiously making red ginseng. He accused them of breaking the law and a quarrel followed. The Japanese drew a knife and attacked the Korean. He wrenched the knife from the Japanese and struck at him. The two Chinamen came at him with knives but he succeeded in downing both of them. He found that he had killed the Japanese and both the Chinamen, and prudently left for parts unknown. It is hard to tell where the blame lies. The foreigners were committing a felony but the Korean had no authority to stop them. He should have reported the matter. But the Japanese drew a knife first, otherwise there would have been no bloodshed. The Korean soldier

was found in his barracks and was brought before the Japanese consular agent and the prefect. He said he acted in self defense. It was found that he had taken, as a memento of the occasion, 2,176 dollars belonging to the Chinaman. He was lodged in jail awaiting trial.

A Japanese whaling company has asked for small grants of land at two places on the eastern coast where they can cut up and dispose of the whales that they capture.

A band of robbers looted a village in No-yang and another in Kim-p'o and loaded their booty on twelve boats on the river and sailed away with it.

The palace at Pyeng-yang is finished and on the 21st inst. the portraits of His Majesty and the Crown Prince started from Seoul to be placed in the northern Capital.

On or about the 17th inst. the Russian Minister visited the Foreign Minister, Yi Ha-yung, at his private residence and asked about the matter of opening Yongampo to foreign trade and objected to its opening. The Foreign Minister said that the matter lay wholly with the Korean government and that it would do as it chose in the matter.

The prefect of Puk-ch'ung extorted 20,000 dollars from the people of his district and one of the residents there, driven to desperation, came to Seoul and lighted a fire on Nam-san in order to get the matter before the attention of the authorities. We hope he will succeed.

The American Minister held a reception at the Legation on the evening of Thanksgiving day which was largely attended. During the evening the original Thanksgiving Proclamation by President Washington was read before the company.

THE YANG-WHA-CHIN CEMETERY.

Minutes of the Annual Meeting.

Rooms of the Seoul Union, November 16th, 1903.

In pursuance to a call issued on November 9th, 1903, by the Chairman of the Yang Wha Chin Foreign Cemetery Committee to the Western Foreigners residing in Seoul, a meeting was held for the purpose of receiving the reports of the Secretary and Treasurer for 1903, for the election of a new Committee and for discussion of matters relative to the Cemetery. Present were His Excellency Mr. J. N. Jordan Chairman and Mr. Brinckmeier Secretary of the outgoing Committee, Dr Underwood, Mr. Kenmure and Mr. Hallifax.

The Chairman having declared the meeting opened, called on the Secretary to read the minutes of the last meeting, and to read his reports for the last year as Secretary and as Treasurer. These reports having been read, were unanimously adopted by the meeting.

The Chairman then called upon the meeting to proceed with the election of the Committee for the ensuing year.

Mr. Kenmure proposed as members His Excellency Mr. Jordan, Professor Hulbert and Mr. Brinckmeier; seconded by Dr. Underwood.

His Excellency Mr. Jordan proposed, seconded by Mr. Brinckmeier

their Excellencies Dr. Allen and Herr von Saldern, Dr. Underwood and Mr. Kenmure.

A general discussion followed about elections at the end of which the following Committee was unanimously declared to be elected:—

Their Excellencies Dr. Allen, Mr. Jordan and Herr von Saldern, Professor Hulbert, Dr. Underwood, Mr. Kenmure and Mr. Brinckmeier.

An informal discussion of matters in connection with the cemetery followed, after which Dr. Underwood proposed, seconded by Mr. Kenmure that the cemetery grounds be surveyed by Mr. Donham, and that a plan of the cemetery be prepared.

Unanimously carried.

Mr. Jordan then called on the Committee to elect its Officers, and proposed as Chairman Dr. Allen, seconded by Dr. Underwood and unanimously accepted.

Mr. Kenmure proposed seconded by Dr. Underwood Mr. Brinckmeier as Secretary and Treasurer. Unanimously carried.

The Meeting unanimously agreed that Mr. Jordan should act as Chairman until Dr. Allen's return to Korea.

Dr. Underwood then stated that in former years a bier had been provided by the Committee for interments, and asked where this bier was kept. The Secretary having answered that no bier had been handed over to him when elected Secretary three years ago, and that he knew nothing of the whereabouts of the said bier, Dr. Underwood proposed, seconded by His Excellency Mr. Jordan, That Mr. Brinckmeier make enquiries about the bier, and if it could not be found, to have a new one made. Unanimously carried.

The Secretary then drew the attention of the Meeting to the very bad condition of the road leading to the Cemetery, and urged that steps be taken to induce the Imperial Korean Government to put the said road in thorough good order.

The Meeting requested His Excellency Mr. Jordan to lay this matter before his colleagues, so that a joint protest may be presented to the Korean Government.

The Chairman proposed, and seconded by Mr. Hallifax that Mr. Hulbert be requested to audit the Treasurer's accounts.

This brought the proceedings to a close, and on motion, the Chairman adjourned the Meeting at 4½ p. m.

J. N. JORDAN, Chairman.

H. G. UNDERWOOD.

ALEX. KENMURE.

R. BRINCKMEIER,

Hon Secretary.

YANG WHA CHIN FOREIGN CEMETERY COMMITTEE.

SECRETARY'S REPORT.

The last meeting of the western foreign residents of Seoul, at which matters relating to the Cemetery at Yang Wha Chin were discussed, was held on October 25th. 1902.

That Meeting nominated a Committee consisting of Mr. Bunker and Mr. Brinckmeier to buy up some land near the entrance of the cemetery, and to carry out improvements at the cemetery. The Meeting granted for this purpose 250 Yen, and in April of 1903 the Cemetery Committee made a supplementary grant of 200 Yen, on Application from the working committee for the same purpose, so that a total of 450 Yen was at its disposal.

This money has been expended by buying

1 lot, covered by title-deed, marked annexe No 3.....	Yen 33.00
1 lot, marked No. 4.....	75.00
1 " " " 5.....	70.00
1 " " " 6.....	75.00
1 " " " 7.....	35.00
1 " " " 8.....	5.00
Labour for building terraces, grading road, building bridge, turfing ground and planting trees	102.33
Labour removing Korean houses and planting more trees.....	5.00
Ricksha fares	16.55
1 Tape measure (50 feet).....	3.25
2 Planks, 2 Beams, 1 Frame.....	12.00
Making a total of.....	436.13
Amount granted.....	450.00
Expenditure	436.13
Balance in hand.....	13.87

All these expenditures have been regularly booked, and they will appear again in the Treasurer's Report.

During the last year five interments have taken place and three-gravestones have been erected.

Seoul, November 6th, 1903.

R. BRINCKMEIER,
Hon. Secretary.

TREASURER'S REPORT.

RECEIPTS.

Balance in hand	Yen 656.89
Subscriptions in hand.. ..,	335.00
Interment fees.....	10.00
Sale of grave sites.. ..,	65.00
Interest on deposits	20.30
Item unaccounted for97

EXPENDITURES.

Caretaker's wages for 13 months.....	Yen 65.00
New Year's present to Caretaker	2.00
Digging graves	18.00
Postage, Messengers and other petties... ..,	4.37
Printing	3.55
Ricksha fares.....	24.95
Labour preparing the new ground etc.....	108.43
Purchase of land	293.00
1 tape measure.	3.25
2 Planks 2 beams & 1 frame.	12.00
12 Hoes, 30 Baskets.. ..	4.00
Deposit in Bank	549.61

Total	Yen	1088.16	Total	Yen	1088.16
Funds in hand at the close of 1903				Yen	549.61

R. BRINCKMEIER,
Hon. Treasurer.

Yi Yong-ik proposes that a palace be built at Kyūng-heung on the Tuman River in honor of the great-grand-father of the founder of the present dynasty, who lived there.

Yi Mu-yūng has been made Chief of the Ordnance Bureau in Seoul.

Yi Pom-chin, Korean Minister to Russia, has sent in his resignation owing to ill-health.

Yun Chōng-gu, late Minister of the Household Department died on the 19th inst.

A fire occurred in the archives of the In-chūn district (in which Chemulpo is situated) and all the tax receipts, maps, plans and other important documents were destroyed.

A man carrying 100 dollars to the "Big Rock Market" near Chemulpo was murdered and robbed on the road on the 15th inst.

We have received from Rev. S. F. Moore a most interesting account of his visit to the Korean laborers on a sugar plantation in Hawaii but have not space for it in this number. It will appear in our next.

The Japanese authorities claim 20,000 yen as indemnity for the Japanese shop that was broken into by the crowd the day the child was accidentally killed on the electric road. This looks like a rather steep price but as we do not know the exact amount of damage done it is hard to say. At this price it must have been a rather fine shop and well stocked.

Yi Keun-t'āk the Chief of the Palace Police has arrested forty men who have been intimate with the Japanese in Seoul or have exchanged Korean money for Japanese.

On the 21st inst the government had a conference about the currency and decided to stop minting nickels, to forbid the making of money privately, and to forbid people from making any discrimination between nickels and the good old *Yup*.

The reason for the slight stiffening in the value of the nickel is because speculators put a large amount of paper yen on the market at the critical moment thereby forcing nickels up and reaping a rich harvest themselves.

As we go to press further news comes of the murder of U Pōm-sūn stating that it occurred as follows: There were three Korean refugees living together namely U Pōm-sun, Ko Yung-geun, No Wūn-myūng, They were supposedly friends, but one evening they were drinking and having a good time together when a quarrel arose between U Pōm-sūn and the other two and the latter attacked Mr. U. Ko Yung-geun stabbed him in the mouth with a knife and No Wūn-myūng struck him with a piece of iron, fracturing his skull. They were immediately arrested as common murderers. The two men drew out written statements from their pockets declaring that they had come for the purpose of avenging the death of the late queen.

The governor of Whang-hǎ informs the government that a Frenchman had arrested a Korean in the interests of a Korean Roman Catholic and had brought him to Songdo. The governor protests against this usurpation of authority. If this sort of thing starts up again the people of Whang-hǎ will probably see that it is stopped.

The reports of the fracas between Japanese and Russians in Chemulpo are somewhat conflicting. According to one witness the following are the facts. About twenty Russian sailors came ashore on leave. Five of them separated from the rest and made their way to a place where the Japanese were having some sort of a celebration. The Russians were asked to come in and they were given something to drink. There seems to be no evidence that the Japanese were acting in bad faith in this, but when the Russians came out and tried to buy some cigarettes at a stall an altercation arose over the price, due to the mutual inability of the two parties to understand each other's language. The Japanese seems to have taken up a bag of nickels and hit one of the Russians in the face. This started a fight in which the Russians were of course outnumbered. They made their way as best they could to the jetty where the other Russians were waiting for them in a boat. These latter hastened to land and aid their companions and a free fight began with about eighteen Russians on one side and several hundred Japanese on the other. In the fore front of the Japanese were several policemen who may or may not have been trying to stop the fight. Here is where evidence varies. Our informant says the Japanese police waved the crowd on toward the Russians. In the fight several Japanese were severely hurt. At last the Russians got off in their boat but so slowly, owing to the crowd of sampans, that the shower of stones hurled by the Japanese took effect on them somewhat severely. There seems to be no doubt that the Japanese thereupon searched the town for more Russian sailors. They entered and searched the houses of two Russians, namely Mr. Krell and Mr. Sabatin, but found no one. They also entered the British consulate but the Consul Mr. Lay met them outside and, knowing Japanese, convinced them that no Russians had sought asylum in the premises. We understand that the Russian Consul Mr. Poianovsky has demanded the dismissal of the Japanese chief of police and the other policemen who were in the mob, and that a full apology be made. We are told that the Japanese Consul Mr. Kato has sent a written apology to the Russian man-of-war but the printed apology has not appeared. Neither side is exclusively to blame. On the Japanese Emperor's birthday Russian sailors were ashore and the place was perfectly quiet for Consul Kato had assured the Russian authorities that quiet would be preserved. This shows that the difficulty was not owing to the inability of the Japanese to keep their people in order. At the same time it is singular that Russian sailors should have been given liberty without special precautions being taken to prevent trouble.

Two Russians on the Yalu, so says a native paper, took ninety Chinese woodcutters and went into the timber district. There they force the Koreans to feed them without proper payment, appropriate their cattle, carts or anything else they may require.

Twenty *mudang* went into the palace on the birthday of Prince Yung-chin to take part in a religious service of some kind at which prayers were made for the prince.

Table of Meteorological Observations,

Seoul Korea, October, 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at 0° centigrade		Thermometer centigrade in open air.		Relative Moisture of air in percentage.		Rainfall, in Millimetres
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	
1	758.4	755.6	19.8	15.0	98	12.2	0
2	762.6	757.1	20.2	14.5	91	9.8	8.0
3	765.1	763.4	20.2	14.2	75	9.0	0
4	764.3	763.2	22.2	10.0	78	7.9	0
5	764.0	763.4	21.0	14.4	78	12.2	0
6	762.5	759.3	21.2	15.2	85	12.8	0
7	758.6	755.8	18.6	16.0	93	15.5	10.4
8	760.9	758.4	18.8	11.2	84	7.0	0
9	763.4	762.7	14.8	9.0	71	5.0	0
10	763.3	761.6	16.2	7.5	80	6.5	0
11	762.3	760.3	20.2	6.4	98	6.2	0
12	761.4	759.6	20.2	10.0	98	9.8	0
13	764.3	762.1	18.8	9.2	80	7.2	0
14	763.8	762.4	17.0	6.6	83	5.4	0
15	762.5	760.4	19.0	7.0	78	5.5	0
16	759.4	757.0	20.5	8.4	92	7.8	6.
17	758.2	753.9	17.2	7.8	66	4.6	0
18	763.1	760.8	12.8	2.2	92	1.4	0
19	765.6	764.7	12.0	2.4	82	1.4	0
20	769.2	767.2	15.2	3.0	80	2.2	0
21	765.5	759.7	14.5	5.6	79	4.2	0
22	760.5	758.1	19.2	7.2	91	6.4	0
23	762.6	762.3	18.4	4.6	87	3.8	0
24	764.7	763.2	20.4	5.8	98	4.6	0
25	764.1	761.8	21.4	8.5	99	8.4	0
26	760.5	759.2	15.6	12.2	99	11.4	7.3
27	764.0	762.6	9.7	4.2	100	4.2	0
28	770.1	768.1	6.0	-0.8	100	-0.8	0
29	771.9	769.6	6.3	-4.4	100	-4.4	0
30	769.8	766.8	11.0	1.4	77	0	0
31	768.7	767.5	14.0	1.2	96	0.9	0
Av.					T. A.		

Barometer		Temperature of Air		Relative Moisture		Rainfall	
Maximum	Date	Maximum	Date	Minimum	Date	Maximum	Date
770.7	28	24.0	24	34	21	10.4	7
755.6	4	4.4	20	21	21		

TOTAL OF DAYS.																		
Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy	Strong wind								
4	0	0	0	0	0	0	0	17	3	5								
TOTAL OF DAYS.																		
Calm.			N	NNE	NE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW	
Total of Winds....			1	1	0	4	0	23	0	0	3	1	3	0	5	0	9	4
Total of Force....			0	2	0	22	0	66	0	0	7	4	16	0	13	0	24	15

KOREAN HISTORY.

When some one tried to evade the payment of revenue by claiming that the boat that was bringing it was wrecked, he decided that if this happened again the owner should be decapitated. The king restored the copper types which had been destroyed at the time of the Japanese occupation of Seoul. He built a shrine to the unfortunate Tan-jóng Tǎ-vang. He remeasured the lands in the southern provinces for a proper adjustment of revenue. He decreed that though a traitor's family must be punished with him, married daughters should be exempt from punishment. He acquiesced in the suggestion of the minister of war that the scaling of the city wall be made a capital offense, but when the courtiers represented that if such a small crime deserved death everybody would be a candidate for the executioner's sword, he recalled the edict.

One of this king's most interesting edicts was in connection with the census. Having ordered a numbering of the people, he found that objections were raised, because it would mean a more systematic and thorough collection of taxes. So he put forth the edict that whenever murder occurred, if the murdered man's name was not on the list of tax payers, the murderer would be immediately pardoned. Of course everybody hastened to get their names on the books and to let it be known.

It was customary to expose infants born of incest, and they were allowed to die in the streets. The king ordered that the government pay the expense of the rearing of such unfortunates. He gave decent burial to those who died in the mat sheds outside the wall, where contagious cases were carried and left to die. He named nine kinds of men who would make good prefects. (1) Men of good life and conduct. (2) Good scholars. (3) Skillful men and those who fostered

trade. (4) Natural leaders. (5) Fearless men. (6) Students of human nature. (7) Men without an itching palm. (8) Men renowned for filial piety. (9) Good authors.

In the fifteenth year of his reign, 1674, he was taken ill. The death of his mother worked upon his spirits and aggravated his disease, and death ensued. He needs no encomiums except the bare list of the great things that were done during his reign. They will go down to posterity as his lasting monument. His genius coupled with that of his great adviser, Song Si-ryŭl, ranged through every phase of political and social life, revenue, finance, political economy, agriculture, mining, official rectitude, civil service, social ethics, sanitation, education, internal improvement, the army, popular superstition, slavery, penalties, foreign relations, border police, famine relief, consanguineous marriage, publication; these and many other important topics demanded and secured from him careful attention. He put down party strife with a heavy hand, and only once or twice during the whole period of his reign does it raise its malignant head.

His son succeeded to the throne, known by his posthumous title Suk-jŏng Tā-wang. Party spirit had not been dead but only in abeyance during his father's strong reign. It now broke out again. Memorials poured in upon the young king urging the evil practices of Song Si-ryŭl, and the young king thought there must be some truth in them because of their very numbers. He became the center of a very storm of charge and counter-charge, of attack and defense. Being but fourteen years old and of a naturally vacillating temperament, he was first the tool of one party and then of another. His whole reign, which covered a period of forty-six years, was one maelstrom of party strife and was fruitful of more startling than useful events. His leading characteristic was capriciousness. Again and again he turned from one party to another, each turn being accompanied by numberless deaths. But we must not anticipate.

It will be noticed that when his reign began in 1675 the Nam-in party was in power with Hŭ Jŭk at its head. The strife over Song Si-ryŭl had resulted in his banishment to Wŭn-san. He was the Bismarck of Korea in that when his master died the aged councillor found in the son the same

gratitude that the Iron Chancellor did. It would be an endless as well as a fruitless task to describe the party fights that took place. It will be enough to say that the reign was one long fight from beginning to end. During the early part of the reign, in 1677, a complete census of the country was made. It was probably the conclusion of work begun by the former king. It was found that in the whole country there were 1,234,512 houses, containing 4,703,505 people.

Some excitement was caused when it was found that Chinese histories were claiming that Prince Kwang-hā was a good man, and that In-jo Tā-wang had revolted against him. After a sharp party fight the king decided to send an envoy and request the emperor to have the mistake corrected.

In 1678 the Japanese again insisted that their quarters in Fusan be enlarged. Consent was given to move the settlement seven *li* to the south, to the town of Cho-hyang. This is the present site of the town of Fusan. From east to west its length was 372 *tsubo* and 4 feet. From north to south it was 256 *tsubo*. Two official reception halls were built, one called the East Hall and the other the West Hall. The houses were all built by Japanese carpenters from Tsushima and the work covered a period of three years. The Korean government gave 9000 bags of rice and 6000 ounces of silver to cover the expense, and undertook to keep the place in repair. That this colony was kept up in good style is shown by the fact that Korea made repairs on these buildings in 1721, 1724, 1748, 1765, 1780, 1786, 1794, 1801, 1813, 1822, 1831, 1836, 1850, 1853, 1857, 1864.

The most trivial matters were made occasions for party fights. A storm occurred on a day when the king was to go out, and the No-ron party claimed that it was a dispensation of providence to spoil a plot of the Nam-ins to revolt and seize the reins of power. Whoever took a firm position on any point found later that it became the basis for an accusation and a cause for death. So it was with the Prime Minister Hū Jūk who advised the building of a fortress near Songdo. This later caused his death. The courtiers accused each other in the royal presence about the most trivial matters, such as quarrels between their concubines, the cutting of fuel timber, the profligacy of the Prime Minister's son, and

such like, while great matters of state seem to have taken care of themselves.

And so we arrive at the year 1680. The Nam-in are still in full power and Hū Jūk is still master of the situation. But see how small a thing accomplishes his downfall. The day arrived for ancestral worship in Hū Jūk's house, but it was very rainy. The king thoughtfully ordered the eunuchs to get out the palace awning of oiled paper and carry it to the Minister's house and let him use it during the ceremony. The eunuch replied that Hū Jūk had already taken it. Instantly the king's kindly feeling was changed to anger and hatred by the insolence of the Minister in thus appropriating the awning. He sent a messenger and discovered that a crowd of the adherents of the Nam-in party had congregated at Hū Jūk's house. They were immediately denounced as traitors. The generals were called and the house was surrounded with troops. All the leading men in the Nam-in party were killed on the spot. The names of the killed are Hū Jūk, Hū Kyūn, Yu Hyūk-yūn, Yi Wūn-jūng, O Chūng-ch'ang, Yi T'ā-sō, Chōng Wūn-no, Kang Man-ch'ul, Yi Wūn-sūng and Yun Hyu. The king's two cousins, Princes Pok-sun and Pak-pyūn, and eight others were banished. The Noron party were then called back to power. The king brought back from exile the great Song Si ryūl and also Kim Su-han, whom he made Prime Minister. In twenty-four hours a trusted minister and party were totally overthrown and every place was filled with a member of the opposition. The next few months were spent in hunting down the remaining leaders of the Nam-in party and securing their execution. Some were hung, some poisoned and some decapitated. One instance of this will suffice. Hū Sā and Hū Yūng, two influential men lived at Yong-san. There was no valid charge against them, so Kim Sūk-ju told the king he would find one. To this end he sent one Kim Whan-go to Yong-san and gave him money to build a fine house adjoining that of the prospective victims. Before long he had them involved in treasonable plans and as soon as enough evidence was collected the two men were seized and put to death, and with them a large number of their immediate friends. Man-hunting was not so much a public necessity as a private pastime.

The newly installed general-in-chief found great abuses in the army and thousands of names on the rolls, of men long since dead. Taxes were being collected in an utterly lawless way. These abuses were done away and others probably as bad or worse took their places, for as power meant spoils the newly victorious party was not likely to forego any of its privileges. We are borne out in this supposition by the fact that about this time the king began the custom of making an annual visit to the temple of heaven to pray for good crops. This indicates that the people were being badly governed. He paid considerable attention to the navy and appointed An-ju, Suk-ch'ün, Sun-an, Yöng-yu, Cheung-san, P'yüing-yang, Yong-yang, Kang sö, Sam wha, Ham-jong and No-gang in P'yüing-an Province and Chang-nyün, Eun-yul, P'ung-ch'ün, Hū-sa and An-ak in V'hang-hā Province to be naval stations. It was only at this late date that the second king of the dynasty received the posthumous title of Chöng-jong Tā-wang.

Attention was paid to the border forts along the Yalu, expenses were curtailed and garrisons were supported out of the land tax of the adjoining districts. It was a time of many severe calamities. A fire in P'yüing-yang burned 344 houses and a flood in Ham-gyüing Province destroyed 906 more with great loss of life. Song Si-ryül had not forgotten his old master, now some ten years dead, and he suggested to the king that Hyo-jong Tā-wang be honored with the *Se-sil*, that is, that his tablet be not removed from the ancestral temple after the fourth generation, as was customary, but should remain there permanently. It caused a great commotion, but the aged minister carried the day. It is true that few monarchs of the line better deserved that honor than did Hyo-jong Tā-wang.

The year 1684 beheld a sort of "reign of terror." It arose in the following manner. A messenger from the Japanese on Tsushima came post haste announcing that a large band of Chinese pirates was about to land on Korean soil. A panic followed in Seoul and thousands fled precipitately to the country. Bands of thieves took advantage of the confusion to commit many lawless acts. They formed a sort of secret society and their principles were anarchistic. They made it an object to raid houses where money was to be found. They

seized ladies as they were passing along the streets in covered chairs, and violated them. They seized officials whom they hated, and put them to death. The government found one of their books and in it was written their oath of membership. Three cardinal principles were set forth ; (1) To kill as many noblemen as possible, (2) To violate as many women as possible, (3) To steal as much personal property as possible. Seven men who had carried away and ravished a widow of Kong-ju were caught and decapitated. One of them was her own cousin and he belonged to the so-called "knife gang." After a time the disturbance was suppressed.

One incident of a peculiarly Korean character deserves mention. Some money was stolen from the strong room of a fortress near Song-do. The store-house keeper was suspected but there was no evidence. So the commandant secretly questioned the keeper's little son and found that the suspicion was correct. The keeper was punished but the commandant was also cashiered from the fact that he had induced a boy to incriminate his own father.

The native records say that in the twelfth year of this sovereign, in 1686, Roman Catholicism entered Korea for the first time. Certain foreigners entered the country and preached the new doctrine. We are not told of what nationality these men were but it was long before any European attempted to enter Korea. We are told that the new doctrine spread rapidly and that some of the highest officials asked the king to send the foreigners out of the country. Whether this was done cannot now be learned. Nothing is said of this in the French work on the Roman Catholic Mission in Korea, and it is somewhat difficult to understand. It would hardly be found in the records, however, were there not some ground for the statement.

The following year beheld events that were to result in another violent revolution and in the driving from the seat of power the No-ron party and the reinstatement of the Nam-in. It all grew from the king's taking a concubine, Chang, who soon gained complete ascendancy over him. A rumor arose that the queen was to be deposed and when Han Sŏng-u expostulated with the king, the latter flew into a passion and drove him away. The following year the concubine presented

the king with a son, the most unfortunate thing that could have happened, for, the queen being as yet childless, it served to put the king more entirely under the influence of the concubine. Trouble followed immediately. The king said "I am now forty years old and have no son by the queen. The people are getting uneasy. As I have gotten a son by a concubine I intend to make him Crown Prince, and anyone may object at his peril." In this way he threw as it were a torch into a powder magazine. The No-ron party who were in power, were in arms at once for they knew that the opposition had been using the concubine to undermine their influence. Memorials poured in from all sides reminding the king that he was still young, that there was no need of haste in appointing the queen a successor. These memorials the king answered by banishing the senders. Even Song Si-ryŭl who had entered a mild protest, was stripped of rank and sent outside the city. The Nam-in party then stepped once more into power. From the Prime Minister down all offices were again turned over to them. Song Si-ryŭl was banished to Quelpart, but the Nam-ins were not content with that, and demanded his death. So he was summoned back to Seoul. Posthumous honors were given to many of the Nam-ins whom the king had ordered killed at the house of Hŭ Jŭk.

Not long after this the king began to make preparations to put away his queen. To this end he made the following statement. "For a long time I have been aware of the queen's jealous disposition and evil mind, and I have borne with it patiently but now I can endure it no longer. Since I have taken the concubine Chang it has been still more unendurable. The queen and the concubine Kim have been putting their heads together in an attempt to frighten me into putting away Chang, but I saw through the plan. Now what shall we do?" Time and again the officials came pleading for the queen, but the king was utterly deaf to all they had to say. He piled unjust accusations upon her without deigning to give a single proof. Large numbers were banished and a few killed outright because of their intercessions with the king. The most notorious case was that of Pak T'ŭ-bo whose name has passed into a proverb. He with two others memorialized the king begging him to drive away the concubine and retain the queen.

The king's rage knew no bounds. He came out and took his seat in front of the In-jŭng Gate of the Chang-dŭk Palace and had the man brought before him. When asked why he had written the memorial he answered, "Because of the treatment the queen has received." The king then ordered red hot plates to be passed along his limbs. Still he would not express sorrow. Then bowls were broken into small pieces and the fragments were piled up on the man's already burned limbs, a plank was placed across them and men stood on either end of it and jumped up and down. The pieces of pottery were of course ground into the man's legs. As he still remained firm he was tied with a rope and hoisted to the top of a high pole in a cruelly painful position. As he still remained unmoved he was banished to the south. His aged father accompanied him as far as the river and there he died of his wounds. This, so far from stopping the flood of petitions, only increased it, for immediately 16,000 men with Chŏng To-gyŭng at their head sent in an appeal and likewise all the country scholars and all the students of the Confucian school. But every petition was returned by the passion-blinded king.

In the fifth moon of the year, 1689, the king deposed the queen, stripped her of all her titles, degraded her to the level of the common people and sent her back to her father's house, not by way of the great gate of the palace but by a side gate, in a white sedan chair, the badge of a criminal. Concubine Chang was proclaimed queen and her father became a prince. We will remember that the aged Song Si-ryŭl had been ordered back from Quelpart to meet his fate at the capital, but even the popular sympathy which a public execution at Seoul would have aroused was denied him, for the king sent a draught of poison to be administered on the way, and so in an obscure country village the grand old man drank the deadly potion and passed away. Some of his followers who afterwards memorialized the king in regard to him were killed or banished, together with the deposed queen's relatives. The following year the son of the newly appointed queen was made Crown Prince.

CHAPTER XI.

Heavy tax remitted .. a *tendens* novel...the wheel of fortune turns
 .. the queen restored...sorcery .. Puk-han built...mourning
 ...a weak king...a lucid interval...terrible reprisals .. a desecrated tomb .. contact with the West .. king's suspicious death
 .. enemies killed .. party strife put down .. seals for Japanese
 .. prohibition of manufacture and sale of wine .. a powerful conspiracy .. preparations for defense ...Ch'ung-ju falls...rebellion
 put down with a heavy hand .. honors distributed ...mining prohibited
 ...incipient rebellion .. reforms...reservoirs .. use of wine interdicted
 ...bureau of agriculture .. important secret service
 ...dress reform...cruel punishments stopped...a new war vessel
 ..honest measurement .. imperial tombs ...monument to the dead political parties...musical instruments.

Each year a large Chinese embassy visited Seoul, and it was customary to feed them from silver dishes, which were given them as presents when they returned to their own land. This expense was met by a tax on the people of Song-do. While the king was making a small tour in the country he arrived at Song-do and there he asked about this tax. The people replied that they had to sell their very children to meet it, for it amounted to 1,200 bags of rice, 900,000 cash, 3,000 bags of other grain, 3,000 pieces of cloth as well as other things. The king listened to their petition and remitted the tax.

Only five years elapse before we find the king making another complete change in his household, by driving out the new queen, who had been the concubine Chang, and reinstating the old queen in her rightful place again. These sudden and complete changes of face in the king would have been amusing had they not been accompanied by the shedding of so much innocent blood. The king had tired of his new queen. He seems to have been one of those men who require a periodical outbreak of some kind, but who in the intervals are perfectly quiet. The time had come for such an outbreak and Kim Ch'un-t'äk was the instrument by which it was brought about. He had bought himself into the good graces of the palace women, and as a first step toward the accomplishment of his plans he wrote a book in which was illustrated, in romance form, the evils of putting away the true wife

for a concubine. The copy of this book which was given to the king materially hastened the catastrophe. The Nam-in were in power but they looked with concern upon the king's growing antipathy toward them and they urged him to put the too bold novelist out of the way; but the leaders of the No-ron party, knowing that all depended on a quick, decisive blow, went in a body to the king at night and urged him to follow the evident bent of his inclinations. This he proceeded to do by banishing the brother of queen Chang, and with him the leaders of the Nam-in party. Then once more the No-ron stepped to the front and prepared to enjoy the good things. High posthumous honors were given to Song Si-ryŭl and to the deposed queen's father and to many others of the No-rons who had perished during the last outbreak. The king, to save his "face," called the deposed queen back little by little. He first put her in a little palace in An-dong; then he transferred her to the "Mulberry Palace," and finally brought her to the palace proper. The woman Chang was again reduced to her former place and a stringent law was made that henceforth no royal concubine should ever be raised to the position of queen. The martyr Pak T'ä-bo was given posthumously the title of Prime Minister. The reinstated party tried to induce the king to kill the concubine, but, as she was the mother of the heir apparent to the throne, he could not consent. A slave of this concubine's resorted to a clever trick in order to turn the tables on the No-ron party. Enticing to his house a slave of one of the leaders of the No-ron party, he got him intoxicated and then stole from him his name tag, a piece of wood which each person was supposed to carry and on which his name was written. This he took and dropped beside the grave of the father of the concubine where it was discovered that a fetich had been buried. This was to show that a No-ron leader had resorted to the black art to win back his way to power. The king, however, looked into the matter, discovered the fraud and killed the prime mover in the plot, a Nam-in leader. Many others were also banished.

Four years passed without any events of importance, and then the queen became afflicted with boils and expired. The records tell us that that night the king dreamed that the dead

queen came to him with her garments covered with blood. To his enquiries she made no answer except to point toward the apartments of the concubine Chang. The king arose and went in that direction, and his ears were greeted with the sound of laughter and merriment. Wetting his finger in his mouth he applied it to the paper window and soon made a peep-hole. There he beheld the concubine and a large company of sorceresses engaged in shooting arrows into an effigy of the queen and making merry over having done her to death by placing a fetich under her room. This was the signal for another of the king's periodical outbreaks. In spite of her being the mother of the Crown Prince, he poisoned her and killed all her sorceress companions. A host of the Nam-in party also met their death. The almost incredible number of 1,700 people are said to have met their death as a result of this disturbance. There must have been in connection with it a sort of "star chamber," or secret tribunal where many went in but none came out, for we are told that a few years later a secret prison in the palace was abolished.

The year 1711 was marked by the building of the great mountain fortress of Puk-han among the mountains immediately behind Seoul. There had been a fortress there in the ancient days of Päk-je. It is an almost ideal place for a place of retreat, being surrounded with very steep mountains.

When this king died in 1720 the custom was first inaugurated of having the whole people put on mourning clothes, and wearing them for three years in honor of the dead king.

The new king, known by his posthumous title of Kyöng-jong Tā-wang, was the son of the disgraced and executed concubine Chang. By this time the so-called Nam-in party had practically passed off the stage of history; its leading men had all been killed and it had left the field to its two great rivals the No-ron and So-ron, although as we have before said the No-ron was overwhelmingly predominant.

King Kyöng-jong was a man of feeble intellect and he took no interest in the affairs of government. He merely served as a center about which factional fights went on. It is said that his mother, the concubine Chang, when about to be led to execution, said to him, "If I am to die you must die

with me," and at that she struck at him with an improvised weapon, a piece of wood. She succeeded only in wounding him, but it was in a portion of the body that rendered it impossible for him ever to have an heir. He swung like a pendulum back and forth between the Noron and Soron parties, agreeing with whichever happened for the moment to gain his ear. This caused the Noron party some uneasiness and they desired to see the reins of government in more responsible hands. They warmly favored the king's brother as a candidate for the throne. The king was always ailing, for he never thoroughly recovered from the wound which his mother had inflicted, and he was unable to perform the ancestral rites. He was also afflicted with sores on his head, so that for months at a time he was unable to wear the headband which is such a distinctive mark of the Korean. The Noron leaders induced someone to memorialize the king asking him to make his brother his heir. They all added their advice of the same tenor, and finally induced him to consult the Queen Mother about it. She entered heartily into the plan and the decree went forth that the king's brother was heir apparent. This was like a thunder-bolt among the Soron ranks. The whole transaction had been carefully concealed from them, and now a man who could not, under the circumstances, be other than a warm friend of the Noron party was heir to the throne, and every Soron was in danger. They stormed and protested and memorialized but to no avail. The appointment of an heir was like the laws of the Medes and Persians, unalterable. But the Noron people knew the weakness of the king and they feared what might take place in some unguarded hour when the enemy might get the king's ear, and so they played a bolder game still. They asked the king to resign in favor of the heir. He promised to do so, but the unguarded hour which the Norons feared came, and the promise was not kept. Not only so, but when it was whispered in the king's ear that the Norons were trying to usurp the power the worst fears of that party were realized. They were driven from power and the Sorons came up smiling. But the king who liked quiet and repose, had one lucid interval when he said, "There is no love of country in all this; it is simple party prejudice and thirst for blood."

At the head of the triumphant party were Cho T'ā gu, Ch'óe Kyu-sū and Ch'óe Sūk-hang. They began the performance of their official duties by bribing the palace women and eunuchs to kill the heir to the throne. The plan was to shoot him "by mistake" while pretending to hunt for a white fox which they said was haunting the palace. The heir was informed however and took measures to insure his own safety. He asked to have two of the palace women killed and two of the ennnchs, but the king himself was in mortal fear of the Sorons, whom he had brought back to power, and he dared not do so. Thereupon the heir said "I will resign and go out from the palace and become one of the common people."

The Noron party were not idle. They knew that the Sorons would soon be hunting their heads, and so they attempted to take the offensive by assassinating the king; but, as usually happened, they were betrayed, and terrible reprisals followed. Twelve of the Noron leaders were beheaded and hundreds were beaten to death or banished. It is gravely stated that in this one connection eighteen hundred men lost their lives.

The close of the king's second year witnessed a severe famine on the island of Quelpart and the king sent thither 7,000 bags of grain and remitted the tax of horses, for which that island has been from time immemorial celebrated.

The desperate state of affairs at this juncture is well illustrated by two incidents. First, the king was so enamored of the Soron party that he took Mok Ho-ryong, their leader, outside the gate one night and sacrificed a white horse and, tasting its blood, swore that until time's end Mok Ho-ryong's descendants should hold high office under the government. Second, the Soron officials went to the shrine of the great Song Si-ryūl and tearing the tablet from its place, dragged it through the filth of a dung-hill. Meanwhile we hear nothing about the people and the country. The government was not for them and they probably cared as little for it as it did for them.

But even these sanguinary scenes could not entirely stop the march of enlightenment, for we learn that at this very time foreign clocks, barometers and water-hose were being brought into Korea from Peking where they had been intro-

duced by foreigners. This was done by the envoy Yi I-myŭng who met missionaries in Peking. He had a conversation with them on the subject of religion and professed to find great similarity between Christian doctrines and those of the Chinese classics.

The fourth year of this unfortunate king, 1624, opened with a reform that augured well. It consisted in the destruction of all the convents outside the city gates, especially outside the West Gate which was at that time about half a mile west of the present New Gate. The reasons are not specifically given, but these convents had obviously become dangerous to the morals of the people, and hot-beds of sedition. But the king was not permitted to continue his reforms, for he died in the eighth moon, of poison, it is said, administered in a shrimp salad. It is further alleged that it was the work of his brother, probably on the principle that he was the one to gain most by the king's death. But we may well doubt the truth of the rumor, for nothing that is told of that brother indicates that he would commit such an act, and in the second place a man who will eat shrimps in mid-summer, that have been brought thirty miles from the sea without ice might expect to die. Of course all the Soron officials were willing to believe the heir did it and one of them advised that a silver knife be stuck into the king's dead body, for it is popularly believed that poison in the system will tarnish silver; but it was not done. There was no way to prevent the hated heir assuming his royal prerogative, which he did the same year, 1724.

The new king, known by his posthumous title of Yŭng-jong Tâ-wang, now entered upon the longest and one of the most brilliant reigns in the annals of the present dynasty; a reign which proves, so far as circumstantial evidence can prove, that he was not guilty of the murder of his brother. As may be surmised, his deadly enemies, the Sorons, were driven from office and the Norons reinstated. It is probable that the king found it impossible to restrain the Norons from taking revenge upon their enemies and we are told that a thousand men were killed each year for some years. That this was done in spite of the king, rather than by him, will be seen from the strenuous efforts which he made to destroy the lines of party demarcation.

He began his reign with a statement of his inability to rule the people rightly, and blaming himself for the sufferings of the people from famine and plague. He immediately proclaimed his son crown prince, so that from the very first there might be no question as to the succession. He had to give way to the importunities of his councillors and decapitate Kim Il-gyŏng who had charged him with the murder of his brother.

On the very first day of the new year he proclaimed that all party strife must cease; that men must think and plan for the good of the whole country rather than for a particular party. As he was returning one day from a royal tomb a man beside the road shouted "There goes the man who poisoned his predecessor with shrimps." Recognizing in this nothing but an attempt to keep open the old party sore, the king handled the man severely together with certain others of the Soron party who had instigated him to the outrage.

From that day to this the Noron party has been uniformly in power. Party strife practically ceased, not by the dissolution of the other parties but because one party obtained such an overwhelming ascendancy that the others died of starvation. Several things led to this result. A series of unsuccessful conspiracies on the part of the Soron party, each of which weakened it to the point of exhaustion; and secondly the extreme length of the reign, during which, with one short interval, the king held firmly to the Noron party. The closing act of his first year was a reform which he forced in the government dispensary. It had long been a rich morsel for conscienceless officials to fatten upon, but now the whole personnel of the institution was changed and it again performed its normal function of dispensing medicines for the public health. The king's forbearance is seen in the fact that when a thief was caught, bearing upon his person a letter from two of the palace women asking him to procure for them a deadly poison, the king executed the thief but refused to proceed against the women, on the ground that they had no possible cause for wishing his death.

We here meet the curious statement, not mentioned heretofore, that from the earliest times the Lords of Tsushima received seals from the king of Korea. At this time the daimyo

of that island sent and asked the king to renew the custom, which had probably been discontinued for a short space of time. The king complied with the request and had the seal cut and sent. It is not possible to conclude from this that the daimyo of Tsushima considered himself a vassal of Korea, for it is not mentioned elsewhere in the Korean annals. We can form but one theory that will account for it. This seal may have been only for the purpose of identification to vouch for the authenticity of letters that might pass between Korea and Tsushima. The time may come when, in the light of facts not yet discovered, this incident may throw light on the early relations between Korea and Japan.

A striking feature of this king's reign was the promulgation and enforcement of the principle of the prohibition of the manufacture and use of spirituous liquors. We venture to affirm that this king was the first in history, if not the only one, to boldly assert and rigidly enforce the principle of total abstinence from the use of wines and liquors. His three commands were (1) Party strife must cease. (2) Luxury must be curtailed. (3) The making, selling or drinking of fermented wines or distilled liquors is a capital offense.

But this and other reforms were about to be eclipsed by the great upheaval of 1727, after the relation of which we will return to them. The Norons made such desperate attempts to induce the king to continue the persecution of the Soron party that he underwent a revulsion of feeling and for a short time punished the Norons by calling back into power many of the opposition. It may be that this short respite awoke the slumbering ambition of the Soron party so that when they found it was but partial and temporary their chagrin drove them into sedition. There appeared at Namwŭn in Chŭl-la Province an insulting circular asserting that the king had killed his brother and that the whole Noron party were traitors. It called upon all good men to oppose the government in every way possible. The governor sent a copy to the king who simply said "Burn it up." But he greatly miscalculated the amount of sentiment that lay behind that circular, and his enemies took advantage of his unsuspectingness to work up a wide-spread and powerful conspiracy against the government.

